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Birlik veya tevhit, fitrat dininin bir niteliği olarak şu şekilde ifadeye konabilir: Zerrede ve kürede, bireyde ve toplumda, Yaratan'da ve yaratılarda aynı kanunların yürürlük ve işlerlikte olması... Bu prensibin bir uzantısı olarak İslam, hayat-ölüm, dünya, âhiret, fert-toplum, devlet-fert, canlı-cansız vs. ikiliği kabul etmez. Bunların hepsi bir tek elden, fitrat elinden düzenleme gören ve aynı ölçülerin hükmü altında bulunan canlı ve ahenkli bir bütün arzederler ki, bu bütüne varlık veya vücut diyoruz.

Tevhit, aynı hakikatin bütün zamanlarda bütün oluşlara hakimiyetidir.

Tevhit gerçeğini daha yakından görmek üzere onun tecelli ettiği temel kategorik alanlara bakabiliriz.

1. Varlığın Birliği

Birlik prensibinin, varlığın birliği olarak konusu şu şekilde ifade edilebilir: Herşey O, yani Allah'tır. (heme ost) Bu, esas anlamını, herşey O'ndandır (heme ez ost) formülüne mukabil olarak alınmakla kazanır. Sûfi tefekkür, istisnaları bir yana bırakarak konuşursak, hakim düşünce olarak "Allah'tan" ifadesini Tevhit gerçeğine aykırı bulur. "Allah'tan" diye söze başlamak, zorunlu olarak başka varlıkları da gerekli kılar. Oysaki Allah'tan başka gerçek varlık yoktur. Bir tek varlık vardır ve o, **en-Nûri** (ölm. 295/907) nin ifadesiyle "kendisini duyu organlarıyla farkedilmez şekilde isimlendirdiğinde Hakk, duyu organlarınca farkedilecek haliyle isimlendirdiğinde halk (mahluk) adını almıştır." (Massignon; Textes, 52) Nûrî'nin bu tespiti,

vücudun birliği düşüncesinin temel karakterini vermektedir. Kendi dışında hiçbir şeyin mevcut olmadığı Bir; oluş, yani sürekli tecelli olarak görüldükçe çokluk halinde algılanmaktadır. Bu çokluk halinde algılama sırasında biz Bir'i ister gayb âlemi, şehâdet âlemi vs. gibi ayrımlara, istersek zâhir, bâtın, mülk, melekût gibi ayrımlara tabi tutalım Bir'in tekliği ve bütünlüğü bozulmaz.

II. İnsanlığın Birliği

Fitrat dininin verilerine göre, insanlık bir bütündür. "Bütün insanlar Âdem'in çocuklarıdır ve Âdem de topraktan yaratılmıştır." (Tirmizî, menâkıb, 73; Darimî, edep 111) Beyazın siyaha, Arap'ın Arap olmayana, zengin'in yoksula, güçlü'nün zayıfa, erkeğin kadına üstünlük taslaması yersiz ve yanlıştır. Çünkü bütün insanlar bir erkek ve bir dişiden yaratılmışlardır. (Kur'an, Hucurât, 13)

Kur'an; bölge, iklim, renk, ırk, mevki ayrımı yapmadan bütün insanlara hitapeder. Bu, iki anlam taşır: Mesajın evrenselliği, insanın yaradılıştan saygıdeğer olması. Allah, "Âlemlerin Rabbi", Peygamber, "Âlemlerin rahmetidir." O halde, âlemleri kuşatan bir mesaj bütün âleme hitapeder. Bu hitap karşısında herkes eşit haklara sahiptir ve halk ile Hak birdir. Bundan da, halka hürmetle Hakk'a hürmetin aynılığı prensibi doğar. Sûfî düşünce halkı insan anlamında kullanarak şu prensibi koymuştur: Halka hizmeti olmayanın Hakk'a, Hakk'a hizmeti olmayanın halka dost olması mümkün değildir.

İnsanlığın birliği, her insanın bu varlık bünyesinde bir işe yaradığını kabulü gerektirir. Aynen bunun gibi, her düşünce, evrende ve oluşta bir anlam ifade eder. Kişinin veya düşüncenin, fitrat tarafından yerleştirildiği kutup aydınlık veya karanlık olabilir. Bu onun oluşta bir işe yaramadığı anlamına gelmez.

Her insan ve her düşünce oluşta bir yer işgal ettiğine göre, her medeniyet de oluşta bir yere sahiptir. Ve hiçbir medeniyet ötekenden ne fazla, ne de az anlamlıdır. Biz buna medeniyetlerin birliği diyoruz. Eğer bir medeniyet, bu kuralı, bağınaz ve bencil bir tutumla saptırıp, kendisinin tek veya en ileri medeniyet olduğunu iddia ediyorsa, esas eksik olanın o olduğuna hükmetmek gerekir.

Mikro planda her ferdin, makro planda da her medeniyetin varlık ve oluşta bir yeri olduğunu kabul, bu iki plan arasında yeralan milletlerin herbirinin de aynı şekilde ele alınmasını zaruri kılar. İstisnasız her milletin oluş bünyesinde aynı değerde yeri vardır. Bu bakımdan, ırkçılık, yani bir ırkın üstün olduğu yolunda bir iddia, fitrat düzenine en büyük ihanet ve insanlığın vahdetine en büyük zulümdür. Nesepçilik ve bunun bir ideoloji halinde belirişi olan ırkçılık, putperestliğin özelliklerinden biri olarak gösterilmektedir Kur'an'da. (Bakara, 170; Mâide, 104)

ESSAY ON THE CONCEPT OF UNITY AND ITS DIMENSIONS IN THE SÛFI THOUGHT

Doç. Dr. Yaşar Nuri ÖZTÜRK

I. Introduction

Unity or Tawhid can be expressed as a characteristic of Islam (the natural religion) as follows: in the atom or the globe, in the individual or in the society, in the Creator and in the creation, the validity and operation of the same laws... As an extension of this principle Islam does not accept dualities like life-death, the world-the hereafter, individual-society, state-individual, living-nonliving, and so on. All of these are ordered from a single hand, that is, the hand of the Creator and all, under the dominion of the same standards form a meaningful and harmonious whole. We call this whole "being" or "wujûd". But there are standards, and as long as the things we mentioned harmonize with these standards, all of them maintain an attitude and manner that supports the harmony of the "whole". For this reason in Islam religion-world, morality-law, psychologistic-sociologistic dualities and their being ordered from separate hands, can never be considered.

Tawhid is the dominance of the same reality over all happenings at all times. That which gives direction to being and existence, which gives to it desire and within the direction of its principles gives it attitude and form, is the truth of Tawhid. As Shams Tabrizî (d. 645/1247) says, "In every age there is but one truth."⁽¹⁾ More correctly, that in every age but one truth be found is a necessity of tawhid. In that case, the goal towards which history is heading and the truth to which mankind, or even all being, is directed are the same. And in that case opposition, contradiction and du-

ality don't exist. **Duality is not ontological but epistemological. In happenings purpose (causality) is the essence, and so there is no coincidence.** Purpose is one, the starting point is one, manner and attitude are single. Then the separation of natural-supernatural is essentially meaningless. There is no "super" anything. In the absolute sense **super** (metha) does not express any positive value. Mankind calls anything beyond the limits of what he can understand "super". In that case, for each man there is a "super", but in reality there is no "super", because there are no two beings. When there is no duality, there is no unification. Tawhid and union are not the same thing. **The essential thing is unity. There are no two separate things, no separation, that we should speak of unification.** Penetration and union, on the absolute level, have no meaning, because these are concepts that require two separate beings, whereas there is no duality of being. So "super", union, penetration and such concepts are epistemologic-hypothetic concepts that we have invented so that we can draw being, which is one, into the confines of our simple minds. To think contrary to this requires that we accept that the creative event creates opposites to itself and such a thing is ridiculous. At its root, acceptance of two separate beings is shirk (polytheism, associating partners with Allah). The creative force and the creative happening are unique. The Quran says: "He is the First and the last, the Evident and the Immanent: and He has full knowledge of all things."² Hence, there is no 'separation of Absolute from created, or 'separation of originator from originated.' For, 'the realities of the existence-beings are established,' and the same laws are dominant on the existence which is unique and One and from which we observe only one side. That is for this reason that, in Islam, Sufism is not a 'Viveka Jnana-science of differences.' There is no 'difference,' and **Sufism is the science of the observation of this reality, science of wahdat, unity.**

There is not an absolute distinction between relative and eternal; the distinction is created superficially by our inadequate observation, while, in Hindu mysticism,

"there is an absolute distinction between the relative world of time and space and the absolute world in which time, space, matter and causation have no meaning."³

In short,

"there can be no plurality in reality; all that is real is one and, therefore,

2 Hadîd, 57/3.

3 Zeahner, *Mysticism*, 10

human souls even in their plurality are one, plurality is a product of the categories of time and space which apply only to nature (halk) and not to the soul which is in the supersensuous realm (amr)."⁴

For our eyes to see Allah's evidence and manifestation, and for our perception to conceive Him, it is necessary to see and to show the one as being many. Within the scope of our power of vision and comprehension,

"Every negative needs a positive, and every positive needs a negative."⁵

Otherwise we can know and say nothing about the secret of being. Here it would be appropriate to bring to mind Mawlana Jelâluddîn Rûmî's laundry metaphor: Considers that in the event of doing laundry, one person is washing, and another is hanging the washed laundry. What has taken place? In reality, only one work is being done: washing laundry. This is our 'being' or 'becoming' affair. In this event, it appears that two things are being done: washing-wetting and hanging-drying. These two things, which seem to be opposite to each other, are so placed at a simple and half-perceiving glance.⁶ But when you take the event as 'doing laundry,' there is only one thing present. In being or becoming, the same thing occurs. Being or becoming, which is in fact of one purpose and is guided by one powerful hand, may be seen as multiplicity, or even as opposed by our perception, which takes pleasure in watching 'being' in pieces or acts, or rather has no choice but to see it that way. It is for this reason that the sentence that gives the formula for Tawhid (Kelime-i Tawhid) is made up of two parts, one negative and one positive. To realise Tawhid, we must not dwell on the negative (la) and positive (illa) that is on the ones doing the laundry, but rather on the goal aimed at, by the one who is having the laundry done. Jesus points to the spirit of this realization of tawhid, which is mankind's purpose of creation, with the following words: "When you make two one, you will be men."⁷ That is, when you realize that what appears to be two is actually one and the same, you will be men. The spirit that has gained this degree speaks out from this quatrain of the great Sûfî poet Jâmî (d. 537/1142):

I didn't know; the internal and external were
always you.

4 Abdulkakim, Rûmî, 13.

5 Tashkandî, leaf, 17.

6 Rûmî, Mathnawî, 3080-3084.

7 Gospel of Thomas, 106/2-3.

In the flesh and in the soul, the treasure
was always you

Within this world, I wanted a sign from you,
Afterwards this I knew: the world was always you!⁸

In short, life, the cosmos, the individual, society, are all bound to the common laws of the One, and are in harmony with each other. When there is but one being, corruption, schism, disorder or crookedness are unthinkable. These necessitate the existence of multiplicity, or at least duality:

If there were, in the heavens and the earth,
other gods besides Allah, there would have
been confusion in both.⁹

Whereas there is neither confusion nor corruption:
So turn thy vision again. Seest thou any flaw?¹⁰
We definitely do not see any such thing. Because,
No want of proportion will you see in the
Creation of (God) Most Gracious (al-Rahmân).¹¹

After this general introduction, in order to see the reality of tawhid more closely we can look at the basic categoric areas in which it manifests itself.

II. The Unity of Being

Here we are not going to discuss the "Wahdet-i Wujûd" (One Body concept) in Sûfî thought. To approach the subject in such a way is outside the aims of this essay. What we are going to do is touch on the matter of the universe as being in a state of unity according to Islam's Unity principle, in a very general sense. However, in doing this the things we say could fit into the scope of wahdat-i wujûd.

We can express the Unity Principle's appearance in the state of unity of being in this way: "Everything is He, that is, Allah (heme ost)." The actual meaning of this principle can be reached when we think of the contrasting formula, "Everything is from Him" (heme ez ost). The dominant opinion of Sûfî thought, certain exceptions aside, has been that the expression "Everything is from Allah" is contrary to the reality of tawhid. To begin by saying "from Allah" necessarily requires that there be other existences, whereas apart from Allah there is no real existence. There is but one

8 Wijdânî, Melâmîlik, 60.

9 Anbiya, 21/22.

10 Mulk, 67/3

11 Ibid.

Being and He, in the expression of al-Nûrî (d. 295/907), is "Named 'Haq' (Truth) when organs of sense cannot perceive him, and 'Khalk' (Creature) when in the state to be comprehended by the organs of sense."¹² This statement of Nûrî gives the basic character of the unity of body idea. When the One, apart from whom nothing exists, appears in His becoming, that is, continuous manifestation state, He is perceived as being multiple. During this perception, whether in the cosmic plan (ontologically) we make divisions like unseen world and visible world, or like evident and immanent, earthly dominion and heavenly kingdom, etc., the One's unity and wholeness are not lost. What we have done consists of epistemological games to make our own comprehension easier. **In reality and in the ontological plan, there is no duality or multiplicity.** This standard is so valid that it renders division of beings into categories like "Closer to Allah" or "Farther from Allah" meaningless. Aynulqudât Hamadânî, (d. 525/1130) who is seen as one of the true representatives of "wahdat-i wujud," writes:

"Those who look on being with the eye of the intellect see in it an arrangement and as a result, see the condition of being closer to Allah by degrees. Those who look at being with the eyes of "marifat" (knowledge, gnosis, knowledge bound to the creator) see neither arrangement nor judge that some beings are closer to Allah than others."¹³

Because on a single body neither makes possible, nor has need of such division into parts or degrees. As Ibn Arabî (d. 638/1240) says Ahmed, as a person is one reality and one condition. He is not the collection of his hands, feet, eyes... Haq (Ultimate Truth) is the same. If He multiplies with forms when He manifests to us, His reality and person are one.¹⁴ In the same way the One (Absolute Self, Person), although He may appear in the form of attributes and actions, in essence He is One. The attributes and actions of the One we call cosmos, nature, and so on. We must know that these names, the shapes and images are nothing other than the visible One. Hence, we can not live in harmony with the cosmos until we live in harmony with God. Besides, if we combine this Sûfî point of view with ecology we can say that God is, at the same time, our environment. For tawhid means,

12 Massignon, *Textes Inédits*, 52.

13 Hamadhânî, *Zubdah*, 66

14 Ibn Arabî *Fusûs*, 252; *Futûhât*, 2/579.

"regarding the whole universe is a unity, instead of dividing it into this world and the hereafter, the natural and the supernatural, substance and meaning, spirit and body. It means regarding the whole of existence as a single form, a single living and conscious organism possessing will, intelligence, feeling and purpose."¹⁵

Ibn Arabî calls this appearance "rahmânî nefas" (Breath of Mercy, Merciful Self). **Rahmânî Nefas or the "appearance" in multiplicity in its essence and reality resembles waves on the single sea. Waves are not a second being apart from the see.**

In the place of these waves we can use Mawlana's "pictures of lions upon a cloth that are blown by the wind" or Ibn Arabî's "shadow" similitudes. The man who sees the movement of lions drawn on a cloth thinks that they are moving by themselves, whereas there is but one being that brings them all into action: the wind... If we take multiplicity as the shadow of the One, the situation is better understood: One being may have one or many shadows, but if we don't take the actual being into account, we can't speak of shadows, either. If Allah and the creation are two separate beings, then just the absence of the maker of the table in front of me does not necessitate the disappearance of the table, so also would considering Allah absent not necessitate the disappearance of creation.

In that case the actual being (sea, wind) can be seen in this image today, in another tomorrow. So in the cosmos all changes, disappearances, becomings are not in the structure of the One but in the structure of the appearance. Ibn Arabî calls the constantly existing and unchanging "wajhullah" or the Face of Allah. According to the Quran,

... Everything (that exists) will perish
Except His Own Face..¹⁶

To accept the image of the cosmos as the one and essential being's "Wajhullah" can lead us to ask this question: What is the single being or the single being's essence? Is it material, or what?

15 Sharîfî, *On the Sociology*, 82.

16 *Kasas*, 28/88

The problem of the essence of being is one of the toughest problems of philosophy and theology. The scope and goals of our essay don't require that we tamper with it. Here we'll neither mention the atoms of Democritus, nor the "Juz-i lâ yete-jazza" (indivisible final part) of the Muslim theologians. We are only in a position to look at the view based on the Quran and Sûfism, on the subject of unity of being, as it relates to the One and its essence. This point drew much attention particularly after Einstein's equations for splitting the atom and showing that matter is concentrated energy.

The Quran, as long as 15 centuries ago, clearly stated that:

Allah is the Light (Nûr) of the heavens and the earth.¹⁷

If energy, the origin of material and mass, is Nûr, in other words, light, what can the "light of the heavens and the earth" mean but the totality of being! In that case, could it be that if we think of the concept of "wahdat-i wujûd" that considers Allah as the essence and totality of being, together with these latest discoveries, that we can show the One, that is, the one body, as consisting of Light? Sûfî thought maintains that, "Allah is the origin of being and is not material." And truly, according to this concept, "the origin of the universe is one, and is not a body, and in the same way, the origin of universe is one, and it is Almighty Allah."¹⁸ Again, this concept sees the realm of beings as the manifestation and appearances of the One, that is, Allah, who is the origin of the realms. If we take this view together with the discoveries in Einstein's thought, we might say the following: "The creative force or the One, who is the essence of the heavens and the earth, that is, being, like a "suigeneris" energy is concentrating and in hundreds of thousands of forms is bringing about this world of multiplicity according to His Will." But this world exists dependent on that "essential energy". It can cease to exist at any moment, but the "Face of Allah" (Wajhullah), which is the origin, never ceases and in different forms it can give body to another world of multiplicity.

To see the world of multiplicity as the manifestation and appearance of the Creator or the One, requires that we defend two points very well: that we don't forget the circular nature of cosmic motion. According to the encompassing "Emanation" Theory, one of the basic concepts of Neo-Platonism, being moves along a straight line and concludes in our present world. **The Sûfî view doesn't accept linear motion. Action is circular and the two ends of the circle (Creator and Created) unite with each other.** Secondly, in being there is no finished motion brought to a

17 Nûr, 24/35.

18 Bursawî, Silsilah, 7.

full stop; there is only continually active movement. Instead of a cosmos that was created and finished, there is a world always becoming and a continuing manifestation... So, "Unity is an act, an act of the creative power."¹⁹ Being or becoming is a continuing series of possibilities, it is not a "work" completed according to some finished model. Being is a series of possibilities such that every effect has a new mission as the cause of its own cause, and this "effect-cause" condition is always going on.²⁰ Because, "The described with its descriptive has no end."²¹

According to the "father of Wahdat-i wujūd thought", Ibn Arabî, the real existence is one. The eternal and the phenomenal are two complementary aspects of the One, each of which is necessary to the other. The creatures are the external manifestation of the Creator. However, as Junayd of Bagdad said: "All creatures whatever are totally absent from God, Most High, and He is isolated in His majesty from his creation."²² The necessary result of this understanding, according to the Sûfis, is that there is no incarnation or identification of the divine. The great sûfi-theologian al-Gazzalî explains this as follows:

The mystics, after their ascent to the heavens of reality agree that they saw nothing in existence except God, the One. Some of them attained this state through discursive reasoning, others reached it by savouring it and experiencing it. From these all plurality finally fell away. They were drowned in pure isolation: their reason was lost in it, and they became as if dazed in it. They no longer had the capacity to recollect aught but God, nor could they in any wise remember themselves. Nothing was left to them but God. They became drunk with a drunkenness in which their reason collapsed. One of them said: "I'm God, the truth."²³ Another Said: "Glory be to me. How great is my glory". While another said: "Within my robe is nothing but God."²⁴

19 Garaudy, *Islam Habite notre Avenir*, 24.

20 Affif, 39.

21 Öztürk, *Kushadali*, 160.

22 *Sahlajî*, 123.

23 The words of Hallâj.

24 The words of Bâyezîd of Bistam

But the words of lovers when in a state of drunkenness must be hidden away and not broadcast. However, when their drunkenness abates and the sovereignty of their reason is restored, they know that this was not actual identity, but that it resembled identity as when lovers say at the height of their passion; 'I'm he whom I desire, and he whom I desire is I; We are two souls inhabiting one body.'²⁵

For it is not impossible that a man should be confronted by a mirror and should look into it and not see the mirror at all, and that he should think that the form he saw in the mirror was the form of the mirror itself and identical with it: or that he should see wine in a glass and think that the wine is just colored glass. And he gets used to this way of thinking and becomes fixed in it, and it overwhelms him so that he says:

This is the glass and clear is the wine;
The two are alike -mutual resemblance.
It is as if there were only wine, and no glass at all
Or as if only glass, and no wine there.

But there is a difference between saying, 'the wine is the wine-glass', and saying, 'it is as if it were the wine-glass.' Now when this state prevails it is called 'annihilation' with reference to the person who is experiencing it, or even the annihilation of annihilation, for the mystic is annihilated so far as he himself is concerned: He is not conscious

25 The words of Hallâj.

of himself in his state, nor is he conscious of his own unconsciousness. This condition is metaphorically called ittihad (incarnation) with reference to the man who is immersed in it, but in the language of truth it is called tawhid, union.²⁶

What is the matter in such a case? What does it mean exactly? "That means that, says, the great mystic author Attar, **anyone can reach God in accordance with his own capacities, for God is with all things.**" Hence everybody can find identity with the "All" and everybody can experience the eternity of his or her own being, but the Absolute being is always another and the fragment, mankind, cannot understand and contain the "total-all", the Creator. The principal formula of Sûfism is that **"Allah is always Higher than all which your mind or heart reach."**

On the One's continuous appearance in khalq (creation), nâsût (mortal) that is, creature, and His own Self of Wajh (face) is Haq (Ultimate Truth; Divine), for us in being there are two faces and two directions: **the face looking on the unchanging, the absolute, wajhullah;** and **the face looking on the changing and the mortal.** The essence of the first of these is "tanzîh" (to hold free of defect, number and comparison), and of the second is "tashbîh" (multiplication and comparison). In that case, from the point of view of "tanzîh", being is **qadîm** (pre-eternal), from the point of view of "tashbîh" is **hadis** (that is, came about later). It is immediately pointed out that the investigation of being that focuses on tanzîh, and the investigation of that based on tashbîh, are found to have separate characteristics. The former falls essentially within the field of investigation of revelation and mysticism. **Allah's being comprehended not with intellect but with heart** originates from this. Intellect, by investigating the aspect of being that relates to tashbîh makes various conclusions. But if this field, as did, for example, Medieval Church thought, invades the field of revelation and locks man's perception and inquisitiveness in the dungeon of dogma, it is, and indeed has been, disastrous.

In short, in being there are two directions: **Tahaqquq**, (real existence) the essential direction from the point of view of Haqq (Ultimate Truth), and **Takhalluq** (assumed appearance), the essential direction from the point of view of "mahlûq" (creation, creature). Between the two of these is man's gaze, sometimes looking that direction, sometimes this. We call this **taalluk** (connection, relation) which means

26 Gazzalî; Mishkât, 106-108. (See Zeahner, Hindu and Muslim Mysticism, 164-165)

the relationship between the two directions. Then for taalluk, that is, for man's view and gaze to follow an accurate movement, it is necessary to observe the rights of ta-haqquq and takhalluq, and to prevent excess in taalluk (drawing relationships between the two). For one of these two fields to dominate the other brings disaster. It is for this reason that the Quran on the one hand offers, through revelation, solutions to conditions that the intellect cannot handle, while on the other hand insistently ordering the application of the intellect. It thus hopes to protect man from the errors that we have mentioned.

III. The Unity of Man

Here we are going to deal with the matter from the angle of man's superiority, respect for man, respect for labor and mankind's unity and togetherness in order to establish a happy world.

According to articles of the "Firat" (natural) religion, humanity is a whole. The Prophet of Islam indicated this truth in the following words:

All men are the children of Adam and Adam
was created from soil.²⁷

So it follows that:

For the white to lord it over the black, the
Arab over the non-Arab, the rich over the
poor, the strong over the weak or the man
over the woman is out of place and wrong.

Because:

O mankind! We created you from a single
(pair) of male and a female..²⁸

The Quran addresses all men, without making distinctions of region, climate, color, race or position. This has two meanings: The universality of the message, and man's intrinsic value from creation. Allah is "Lord of the Worlds" and the Prophet is the "mercy to the Worlds". Then a message that encompasses all the worlds is present, and nothing can be considered more natural than that it addresses all the worlds. Before this address, all men are of equal rights. And creation and Haqq are, in the end, one. From this, the principle that esteem for Haqq and esteem for the

27 Tirmidhî, manâqib, 73.

28 Hujurât, 49/13.

creation are the same arises. Sûfî thought, using the term "Khalq" (Creation) to mean "man" have given this formula: For he who serves not the people, service to Haqq, and for he who serves not Haqq, service to the people are impossible. With various excuses to bring creation to a secondary position, to mistreat human dignity, to neglect people is betrayal and rebellion against nature and nature's master. This betrayal and rebellion was displayed in the Middle Ages in the form of the Church inquisition. In today's world the neglect of man is noticed especially in the Islamic countries.

As Haqq is one, people are also one. Therefore, all men are worthy of respect. To love Allah and the Prophet requires love for all men. Allah made no distinctions in sending the message, nor did the Prophet make them in delivering it... The Quran directs its speech to all mankind. The recipients of these addresses are mentioned with these terms; Man, slave, mankind, humans, intelligent beings... The collection of individuals addressed by these terms forms an **ummah** or community, nation. This community, when speaking of the Last Prophet, is all of humanity.²⁹

"Umma is an organic body whose constituents mutually sustain and protect one another. Their personal, reciprocal and collective The Prophet was to be its chief, political and juristic authority; and as long as he lived, he exercised this power. After his death, his (four) khulafa (successors) exercised political authority, while juristic authority revolved exclusively upon the Ulama, the Jurists."³⁰

The last Prophet's ummah, this, all mankind, are brothers.

"The Believers are but a single Brotherhood: so make peace and reconciliation between your two (contending) brothers; and fear God, that you may receive Mercy."³¹

29 For the saying of the prophet in this meaning, see, Mahmûd, 246.

30 Fâruqî, The Role of Islam, 32.

31 Qoran, Hujurât, 49/10.

This brotherhood is not based on race, color, language or region, but on faith and ideals. Geneology has no meaning. He who speaks relying on ancestry or geneology, is ruined. To expect anything from ancestry is treason to man and slavery to foolishness. Turkish Sūfis indicate this truth like this:

"To be a child of the loin has no meaning;
what's important is to be a child of the
Path (brother in faith)."

Brothers of the Path possess the same rights and the same honor. Over them there is but one value; devotion to the Creator... The Creator has decreed:

"And verily this Brotherhood of yours is
a single Brotherhood, and I am your Lord
and cherisher: therefore fear Me (and no
other.)"³²

The brotherhood among the Ummah of Muhammad which is all humanity, has two aspects: vertical and horizontal. The former is to be unified around the word of Testimony (Kalima³shahadah) that is "there is no God but Allah and Muhammed is His slave and Apostle;" the later is to be unified around the word of unity (Kalima Tawhid) that is "there is no God, but one God, Allah." In respect of the vertical brotherhood the Prophet has a special nearness to the believers. In this point "he is, for them, full of piety, merciful."³³ Regarding the horizontal one the Prophet is presented as a universal spirit (Ruh al-a'zam). "He is one of ourselves and unto whom ought that we are overburdened is grievous..."³⁴ For brothers in faith to lord it over one another, to oppress one another, to withhold their Lord's blessings from one another, to try and claim benefit through shiftiness and sleight of hand, is forbidden. As they are equal in "tiyn" (the mud used in creation of man), they are equal as well in "din" (religion). This equality can be changed by their only effort. This effort is referred to in the Quran as "taqwa" (righteousness, fear of Allah, piety). only taqwa can change equality:

...verily the most honored of you in the
sight of Allah is (he who is) the most
righteous of you.³⁵

At this earthly and cosmic table prepared by the Lord for men, everyone's neces-

32 Muminūn, 28/52.

33 Qoran, Tawba, 9/128.

34 Ibid.

35 Hujurât, 49/13.

sary share was established long before men came into this world. Seeing that Allah has guaranteed the sustenance for all the living, for Him to act contrary to this is unthinkable:

There is no moving creature on earth but its sustenance dependeth on Allah: He knows the time and place of its definite abode and its temporary deposit: all is in a clear record.³⁶

The minimum sustenance for all men is equal. Here no distinction is made between believer and unbeliever. The portion that exceeds the minimum, however, depends on effort.

... man can have nothing but what he strives for, that (the fruit of) his striving will soon come in sight.³⁷

So seizure of the blessings on the table of the earth by some shifty and carnivorous characters, causing others to go hungry, is a breach in the order of fitrat (nature). The hunger and misery on the face of the earth are the result of this breach, and not of Allah's oppression of some, favoring of others. Let's say that the Creator sends to the earthly table sustenance for, say, one hundred people. A few of those at the table acting greedily and tyrannically seize the share of the others, and at the table filled with blessings an abundance, the moans, cries and quarrels of hunger being. Who is to blame, Allah who sent sustenance in abundance enough for all the men he created, or the few tyrants at the table? Then, as the Quan says,

It was not Allah who injured (or oppressed) them:
They injured (and oppressed) their own souls.³⁸

To oppose this oppression is the duty of all the rest of mankind. It is certain that this duty is not fulfilled in today's world.

To steal with cunning the blessing on the earthly table and use them (that is, fortune) to enslave others and to attain by means of fortune the superiority that should come from effort, has opened the deepest fissure in humanity's "wahdat" (oneness, unity). To make effort the basic factor in determining a man's position, or in other words, to work "Taqwa" (righteousness, piety), is the key to a happy and brotherly world. Those who don't do this or who prevent its being done are tyrants, and to fight tyranny is the most evident characteristic of faith:

36 Hud, 11/6.

37 Najm, 53/39-40.

38 Ankabût, 29/40.

"We desired to show favor unto those who were oppressed in the earth and to make them leaders of mankind and to make them inheritors and to give them power in the land."³⁹

Oh ye who believe! what is the matter with you, that, when ye are asked to go forth in the cause of God, ye cling heavily to the earth? Do you prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter. Unless ye go forth, He will punish you with a grievous penalty, and put others in your place; but Him ye would not harm in the least. For Allah hath power over all things.⁴⁰

The place where the order of fitrat is infringed, in other words, where oppression is rampant, is the "land of war" (dâru'l-harb). To struggle to make this place or places to the land of tranquility and peace (dâru'l-Islam) is the believers solitary purpose for existence.

Say, will ye dispute with us about Allah, seeing that He is our Lord and your Lord; that we are responsible for our doings and ye for yours; and that we are sincere (in our faith) in Him?⁴¹

And fight the man until there is no more tumult or oppression, and there prevail justice and faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do.⁴²

39 Qasas, 28/5.

40 Tawba, 9/38-39.

41 Baqara, 2/139.

42 Anfal 8/39

On earth, the force that is used to preserve the system of sustenance organized by the hand of fitrat is holy. Those who die while applying this force or struggling to attain it are martyrs, and martyrs (shahîd) are immortal:

Say not of those slain in the way of God:

"They are dead." Nay, they are living,
though ye perceive (it) not.⁴³

Think not of those who are slain in God's
way as dead. Nay, they live, finding their
sustenance in the Presence of their Lord.⁴⁴

To attempt to use sovereignty that should be used in the name of fitrat, in the name of fortune is tyranny.

"And if any fail to judge by (the light of) what
Allah hath revealed, they are tyrants."⁴⁵

Authority is a holy institution, a divine trust, given that taqwa (righteousness) can continue and effort can become the basis in the name of fitrat; it should be obeyed.

But if authority, instead of defending effort defends fortune, that is tyranny and cunning, it becomes itself tyranny and so rebellion is necessary. The corruption of authority makes the state the protector of tyranny.

Based on the statements we've made until now, we can comfortably express one point: As much as systems that make effort the slave of fortune (capitalist systems), those systems that corrupt authority and find the source of authority in human greed and resentments (communist systems) are also tyrannic systems. The traveller on the road of fitrat has to fight with both of these. If it appears that in today's world the Muslim masses are urging their war first of all against the capitalist systems, this doesn't imply that the others are acceptable. Because, according to Islam, to fall into conflict with fitrat (kufur-rejection) creates one single nation. Color, race, region and temperament are not important, "unbelief is just one nation", says the Prophet.

The unity of man requires that we accept that every man, in the structure of his being, is good for something. In exactly the same way, every thought expresses some meaning in this universe and in being. The pole to which fitrat moves a person or a thought, can be either light or darkness. This condition does not mean that the person or the thought has no value. Being is a balance. In this balance, incline-

43 Baqara, 2/154.

44 Âlu İmrân, 3/169.

45 Mâida, 5/45

46 Nisa, 4/59.

decline, darkness-light, fall-rise, doing-undoing etc. are like the hand and foot of the One and of unity. Do hand and foot make a man two, or bring him into opposition and contradiction with himself?

Seeing how every man and every thought occupies a position in being-becoming, every civilization must also have a place in being-becoming. And no civilization's meaning is any less nor any more than any other's. We call this the "unity of civilizations." Acceptance of the unity of mankind necessitates the unity of civilizations. Without accepting this, to claim the unity of mankind is a deception. If a civilization claims itself to be the most advanced or only civilization, then it must be judged that it's not a complete civilization at all. Because that which is against the laws of unity has abandoned fitrat, become wild. There are those who see great benefit from evaluating the present day Western civilization from this perspective.

That's why a well-known Western writer Garaudy, was able to write;

"The West is a misfortune and a calamity for humanity. Its culture is an anomaly. If we speak based on a thousand-year time period, we can say that the West is history's greatest sin. Its model of growth and development is leading rapidly towards universal suicide. For we Westerners, there is no longer any way of salvation from the dead end before us, except to come to our senses and admit and accept that there are not one but many civilizations, that we are indebted to those outside our own and that we are compelled to recognize them."⁴⁷

Another author could write the following;

"We need a deeper understanding and appreciation of other peoples and their civilizations, especially their moral and spiritual achievements. And we need a new vision of the universe, a clearer insight into the fundamentals of ethics and religion."⁴⁸

47 Garaudy; Promesses de l'Islam, 17, 20, 22.

48 Arberry, Sufism, 7

and he continues;

"Today the earth is beautiful, but men are disillusioned and afraid. But, there will be a renaissance of man's spirit: when men will be innocent and happy amid the beauty of the world."⁴⁹

These lines are from another famous westerner;

"We in the west must learn to see ourselves as others see us; and the resultant picture is not beautiful. In our relations with the non-Christian world we should never have presumed to describe ourselves as a Christian civilization: Such a thing has never existed and probably never will exist till the end of time."⁵⁰

Accepting that in the microplan every individual and in the macroplan every civilization has a place in being and becoming, requires that we also consider each and every people, taking its place between the two plans, with the same approach. Without exception; every people have the same value within the structure of being. For this reason racism is the biggest treason to the order of fitrat and the greatest oppression of the unity of mankind. Worship of ancestors of lineage, and (when expanded to and ideology), racism, are shown by the Qoran as among the most evident characteristics of paganism.

"When it is said to them: "Follow what God hath revealed: "They say: "Nay" We shall follow the ways of our Fathers!" What! Even though their fathers were void of wisdom and guidance?"⁵¹

"When is said to them: "Come to what

49 Ibid., 10

50 Zaehner, Matter and Spirit, 29.

51 Baqara, 2/170.

Allah hath revealed; come to the
Apostle:" They say: "Enough for us
are the ways we found our fathers
following." What! Even though
their fathers were void of knowledge
and guidance?"⁵²

Ibn Arabî in his 'Futûhât' explains the point in this way:

"The saying 'Peoples' (or Nations) is the
greatest sign of man's ignorance. If
man can be freed from ignorance, the
saying 'peoples' will also disappear."⁵³

Because when ignorance ends, it will become plain that mankind is but one pe-
ople.

The concept of nationalism, which when not held equal with racism and creates
a localized unity of appreciation and feelings, can play a positive role in mans' life,
from the point of Islam has no value at any time. In spite of its being softened at cer-
tain times and places by a sensible approach, nationalism is being construed as an
extension of the Western: "My civilization is the only civilization," definition. This
concept, which stands as one of the barriers to the ideal of human unity, is, as Toyn-
bee said, "One of the ideological sicknesses of the West." Garaudy, along with being
a disease, characterizes this concept as being an illomened calamity fed by Western
colonialism to divide up and devour the Muslim communities.⁵⁴

This ability of Islam toward the solution of the problems of racism and rational-
ism seems to be one of the glories of this religion accepted by everyone including its
enemies.

It is very interesting to hear an orientalist such as Black MacDonald who is sup-
posed to be one of the greatest attackers and slanderers against Islam and its Proph-
et, saying that,

"In the modern world, Christianity has
never been able to obliterate the
distinctions of race. To have done that
with success is the glory and the danger of Islam."⁵⁵

52 Máida, 5/107.

53 Ibn Arabî; Futûhât, 2/653.

54 Garaudy, Islam Habite, 104.

55 MacDonald, Aspects of Islam, 287.

This is one view. On the other hand, however there is a religious differentiation (even in their constitutions), observed in the modern western communities. Let us take a look at some examples:

From the Constitution of Sweden:

"The King shall always belong to the pure Evangelical faith adopted and explained in the unaltered Augsburg Confession and the resolution of the Upsala Synad." (Art. 2)

"The King shall summon and appoint as members of the Council of State capable, experienced, honourable and generally respected native Swedish citizens who belong to the pure Evangelical faith." (Art. 4)

From the Constitution of Norway:

"The Evangelical-Lutheran religion shall remain the public religion of the State. The inhabitants professing it shall be bound to bring up their children in the same. Jesuits shall not be tolerated." (Art. 2)

From the constitution of Ireland:

"The State acknowledges that the homage of public worship is due to Almighty God. It shall hold His name in reverence and shall respect and honour religion. The State recognises the special position of the Holy Catholic Apostolic and Roman Church as the guardian of the faith professed by the great majority of the citizens. (Art. 1)

From the Constitution of Spain:

"The profession and practice of the Catholic religion, which is that of the Spanish

State, will enjoy official Protection." (Art. 6)

"No external ceremonies of manifestations will be permitted except those of the Catholic religion." (Art. 6)

From the Constitution of Greece:

"The established religion in Greece is that of the Eastern Orthodox Church of Christ. Every other known religion is tolerated and the forms of its worship are carried out without hindrance under the protection of the laws, proselytism and all other interference with the established religion being prohibited." (Art. 1)

"Every successor to the Greek throne must profess the religion of the Eastern orthodox Church of Christ." (Art. 47)

From the English bill of Rights:

"The Protestant subjects should have arms for their defense, as allowed by law." (Art. 7)

"That any Papist or person marrying a Papist should be excluded from inheriting, possessing or enjoying the Crown. That every King and Queen should make, subscribe and repeat the declaration against transubstantiation and certain doctrines of the Roman Catholic Church contained in the statute 30 Car: 11 st. 2. C 1" (Art.1)

"That any person coming into possession of the Crown under the Act should join in communion with the Church of England." (3 Act of Settlement)

From the Constitution of Argentina:

"The Federal Government shall sustain the

cult of the Catholic Apostolic Church." (Art. 2)

"To be eligible for the office of President or Vice-President of the nation, one must belong to the Catholic Church." (Art. 77)

From the Constitution of Burma:

"The State recognises the special position of Buddhism as the faith professed by the great majority of the citizens of the Union." (Art. 1)

"The study of Pali and Sanskrit shall enjoy the protection and support of the State." (Art. 43)

From the Constitution of Thailand:

"The King professes the Buddhist faith and upholds religion." (Art. 7)⁵⁶

Indeed, the concept of nationality has been used by western colonialist countries as a means to achieve their imperialist purposes. They used it, especially for the subversion of the Ottoman Empire, to divide the Muslim people who were living under that Muslim state which was the greatest representative force of Islam at that time.

"Men like T.E. Lawrence were instrumental, for example, in inciting the Arabs against the Turks. They could just as well have acted on the reverse principle, that is, of reconciling the political differences between Arabs and Turks, but this would not have served colonial objectives in the Middle East. Nationalism then became a potent new political force in the Middle East, separating the Arabs from Turks, but dividing the former among themselves. The irony was that when political consciousness dawned upon them,

56 See, Ramadan, 110-112.

exposing colonial intrigues and exploitation, nationalist forces threw off the yoke of colonialism. This sometimes entailed a heavy cost in human lives, as in the Algerian struggle against the French."⁵⁷

Muslims believe that the Arab-Israeli war is based on religious grounds, rather than on political-national ones. It is for this reason that Muslims regard such a declaration a deception:

"Israel today is a parliamentary democracy in which there is no state religion, in which citizens possess freedom of conscience and religion and in which all religious faiths are permissible."⁵⁸

If we look at today's world from the viewpoint of the racism and nationalism concepts, we see that on all the earth's continents, especially Africa and Asia, humanity is writhing in the agony brought on by these two diseases.

57 Asaf Husayn, 11

58 Michael Curtis; introduction to "Religion and Politics in the Middle East," 7.